لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

Tabuk 1350—September 1971

ROR

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured. through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifatul Masih I. After his death in 1914. the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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A. G. Soofi

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نحمده ونصلی علی رسوله الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV TABUK, 1350—SEPTEMBER 1971 No. 9

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Thus said the Holy Prophet

قال الربيع بن حبيب حدثنى ابو عبيدة عن جابر بن زيد قال: بلغنى عن رسول الله صلى عليه وسلم انه قال: علموا اولادكم القرآن فانه اوم مابنبغى ان يتعلم من علم الله هو

Rabi son of Habib said:

"Abu Ubaida told me on the authority of Jabir son of Zaid, he said 'It has reached me that the Holy Prophet (peace and blessings of Allah be on him) said 'Teach your children the Quran, for it is verily the first among the Divine sciences that should be taught".

ابو عبيدة عن جابر بن زيد عن ابن عباس قال قال رسول الله صلى عليه وسلم من تعلم القرآن ثم نسيه حشر يوم القيامة اجذم

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Rabi bin Habib Said:

"Abu Ubaida told me on the authority of Jabir bin Zaid that Ibni Abbas said" the Holy Prophet observed:

'one who learnt the Holy Quran and then forgot it shall be raised on the Day of Judgement maimed.'

ابو عبيدة عن جابر بن زيد عن ابى هريرة عن
رسول الله صلى الله عليه وسلم قال اذا قرأت القرآن فرتله
ترتيلاً ولا تغنو به فان الله يحب ان تسمع الملائكة لذكره

Abu Ubaidah told me on the authority of Abu Hurairah that the Holy Prophet (peace and blessings of Allah be on him) said:

"When you read the Quran recite it with a melodious voice without singing it out: for truly Allah loves to hear the angels glorify Him:

ابو عبيدة عن جابر بن زيد عن انس بن مالك قال:
ما جمع القرآن على عهد رسول الله صلى الله عليه وسلم الا
ستة نفر كلهم من الانصار أبى ومعاذ و زيد و ابو زيد
و ابو ايوب و عثمان و الباقى من الصحابة قد يحفظ
السور و المعدودات من القرآن و منهم يحفظ السورة
والسورتين

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Rabi bin Habib said:

Abu Ubaida told me on the authority of Jabir bin Zaid that Anas bin Malik said:

"Those who had collected the Quran during the period of the Holy Prophet (peace and blessings of Allah be on him) were six in number. All of them were from the Helpers (Ansars) Ubbai, Maaz, Zaid, Abu Zaid, Abu Ayub and Uthman. The rest of the companions had memorised a few suras (chapters) of the Quran, some of them having memorised only one or two".

ابو عبيدة عن جابر بن زيد عن ابى هريرة قال اقبلت
مع رسول الله صلى الله عليه وسلم فسمع رجلا يقرا قل
هو الله احد الى آخرها فقال رسول الله صلى الله عليه وسلم
وجبت فقلت ماذا يا رسول الله ففال الجنة

Rabi bin Habib said:
Abu Ubaida told me on the authority of Jabir bin Zaid that Abu Hurairah related:

"I met the Holy Prophet and heard a man reciting 'Say He Allah, is one, "to the end of the sura. The Holy Prophet said: "وجبت" (it has becoue his due). I asked: 'What O Prophet of Allah"? He said "Paradise".

ابو عبيدة عن جابر بن زيد عن ابى السعيد الخدرى
قال: نهى رسول الله صلى الله عليه وسلم ان يسافر بالقرآن
الى ارض العدو لئلا يذهبوا به فينالوه

Rabi bin Habib said:
Abu Ubaida told me on the authority of Jabir bin Zaid: The Holy Prophet (peace and blessing of Allah be on him) forbade taking the Quran along when travelling in the enemy territory, for, if they found out they will take it away".

ابو عبيدة قال: بلغنى ان رسول الله صلى الله عليه وسلم
كان اذا نزلت عليه آية قال اجعلوها فى سورة كذا
و كذا او فى موضع كذا و كذا وما توفى رسول الله
صلى الله عليه وسلم الا و القرآن مجموع متلو

Rabi bin Habib said: Abu Ubaida told me:

"It has reached me that when a verse was revealed to the Holy Prophet (peace rnd blessings of Allah be on him) he would say: 'put it in such and such sura' or 'in such and such place'. And by the time the Holy Prophet (peace and blessings of Allah be on him) passed away the Quran had been collected and was read".

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Human heart is the Blackstone

(By the Promised Messiah)

Remember with vivid consciousness that as the Blackstone is placed in the House of Allah so is the position of the heart in the bosom of man. The House of Allah passed through a time when infidels had stocked it with idols. It is in the range of possibility that the House of Allah chose that situation as a similitude. The heart of man is like the Blackstone and his bosom is likened to the House of Allah. Thoughts of others than Allah are the idols that find place in this Kaaba (sanctuary). The idols of Mecca, the honoured city, were destroyed when our Holy Prophet (peace and blessings of Allah be on him) invaded it with a party of ten thousand saints and Mecca was conquered. These ten thousand companions have been called angels in earlier scriptures. In truth their exalted position was comparable to the glory of angels. Human talents are in a manner categorized with angles, for, as angels have the virtue of obeying as they are commanded (يفعلون ما يومرون) so have human powers the characteristic of doing as bidden, all the human faculties and organs standing by to take orders from man. Therefore, for the disruption and dislodgement of the idols of the thoughts centred in others than Allah, a similar attack should be mounted on them. Such an host is prepared through inner purification and the one who engages in this cleansing process is alone granted the victory. The Holy Quran says in this behalf قد افلح من زكها .

The *Hadith* has it that if the heart is purified the entire body beeomes whole. How true it is that the eye, the ear, the hands, the feet, the tongue, in short, all the limbs follow the behest of the heart. A thought is flashed and the concerned limb is at once ready to obey. In short, to purge this House of these idols, a holy war is called for and I am to show you the way to this holy war and assure you that if you abide by

it you will certainly smash up these idols. And this way is not of my own improvisation. In fact, God has commissioned me to point it out. And what is that way? Obey me and follow my lead. This call is not a new call. To deterge Mecca of idols the Prophet of Allah (peace of Allah and His blessings be on him) announced :

"Say: if you love Allah then follow me. Allah will love you too".

Accordingly, if you follow me you will be able to break your inner idols and cleanse up your bosom which holds so many images. For self-purification one need not have recourse to the rigor of 40-day penance. The companions of the Holy Prophet (blessings of Allah and His peace be with him) did not take to this course. (observations vol 1 p. 186-188)

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Eng : A. G. Sooh

Qualities of Believers

Warning against Civil Strife

The Commander of the Faithful, the Khalifa-tul-Masih III, addressing the comununity on Friday 5th Fath 1349 A. H. (5 Dec. 70) at Rabwah, said, "The Holy Quran is a perfect and perfected law-code. It carries a multiplicity of commandments. A study of this all-embracing law and guidance and perfect book shows that in certain cases a command is shaped as a command and in many cases it is represented as a quality of the believer. For instance, on different occasions observance of prayers in the spirit of the accompanying terms and payment of zakat-tax with punctuality has been commanded and at places a believer has been described as one who observes prayers keeping in view all the regulations and is prompt in payment of his purification tax. The wisdom underlying such indication of Divine will in the context of a quallty of the believer emphasizes the fact that Islam is the religion ingrained in human nature—Allah, the Magnificent, has made human nature, after its evolutionary process, capable of sustaining the burden of all the commandments of the law. Since all the commandments are compatible with the requirements of nature, therefore, one who has a clean nature, the true believer, answers this description.

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Allah, the Sublime, has ingrained in the nature of man love of fellowmen and an eagerness and urge to make sacrifices in this behalf. A study of beasts and birds and fishes, indeed of all creatures other than man, will show that none other than a member of the human species would forego a meal to feed another member of the human family with joy. Men tamed the horse and the horse gave a splendid account of himself. It is a very faithful qnadruped ; our hearts are very indulgent towards this animal because it served Islam when great powers

had taken to the sword against the faith. At that time Allah, the Supreme, gave the Muslims the competence to commandeer the horse and granted the horse the opportunity to serve the warriors of Allah, the Illustrious. Some writers have suggested that horses should be tethered close to see whether they encroach on the fodder of one another or not. The nature of the horse is not endowed with the spirit of self-sacrifice for a fellow horse. On the contrary, many greedy gluttonous horses gobble up fodder in fear of being outsmarted by fellow-horses. If you have occasion to watch sparrows having their morning feed or their meal before night fall, you will see them jostling each other ; not one of them would move back from the bird-seed to let a sister sparrow partake of it. Their nature is not imbued with this spirit. It is in the nature of man to have fellow-felling. Man is generally compassionate to all the fellow-beings but he is most solicitous for the welfare of his brother. This is really a great gift of Allah, the Excellent ; man is so concerned by his nature that he would spend his money for others. I do not assert that all men are so disposed, for, the nature of many becomes distorted because of want of care or lack of training. It is therefore that the Holy Quran says مما رزقناهم the believers "spend of what We have given them".

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Gifts of two kinds

When we ponder over مما رزقناهم "They spend of what We have provided them with", we see two types of gifts ; one kind is such that we can never expend enough in spite of our desire. The other kind is such as we can afford to give others as much as we want to without any hitch. The first kind consists of wealth. Very recently our brethren of East Pakistan were afflicted with a terrible calamity ; they were involved in the great sea-flood tribulation and went through hard times. If we could give them to our heart's content, we, Ahmadies, would have collected all the wealth of the world and offered it to them. But our poor community could not do as much as it very much wished to. We

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could give only a part of the wherewithal God has granted us. We have multifarious commitments. We made some cuts and sacrifices and donated our contribution but not to the extent that we wished. There is however another wealth and a resource of which we can easily spare as generously as we wish and that is the gift of prayer which we can dole out in abundant measures and it is to this that I propose to invite the attention of my brethren, my sisters and my children. Pray therefore for them with perseverance so that Allah, the Excellent, may grant them patience and if they have to encounter tribulations He may be pleased to see them through these and by His Grace and Mercy save them and us and all mankind from destruction and disaster and trials and tests and He is indeed the Most Compassionate. May Allah, the Supreme, be pleased to restore orderliness in our national affairs and sustain normal conditions. No sensible person can gainsay the fact that presently, as the President said last evening, the country is passing through a critical phase. Elections will be held shortly. Emotions are being stirred up. This would inflame tempers. A conflagration will be kindled up. Some flames will stay alive in its wake if we commit blunders and are not vigilant. If however we feel concerned for the nation and are willing to work for it and are not planning to land the nation in a disaster and wish instead to serve it and create for its welfare means that are beneficial to it, then we shall have to exercise restraint and desist from generating feelings of hate and will have to be on guard in this behalf. In these days particular stress should be laid on the prayer that Allah, the Glorious, may be pleased to have mercy on our country and grant wisdom to contestants in elections to realize that it is neither their person nor their party that really matter, it is the interest of the country that is at stake. Who knows who is going to win and who is going to lose but if a gentleman wins he does not become arrogant and vain ; instead he takes victory as a mercy o Allah, the Supreme, and takes to humble ways as commanded by Him. The one who loses knows that this world is a passing

thing and defeat and victory here have little substance and that one should provide for the hereafter. He therefore concedes victory cheerfully and in a dignified manner. Such brave souls have been many in our history; such persons readily felicitate their successful rivals. May God bless our nation with people who in victory are humble as required by the Divine command and grant that those who lose should set examples of noble conduct for their own countrymen inspiring mankind to follow their lead.

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When our college was situated in Lahore it took to rowing and could not take part in any other sport. Of the principals, I was the only one to go to the riverside, for, the other colleges were engaged in different sports, their teams were playing hockey, football, cricket and a variety of other games and a principal cannot be everywhere. In the early stage our college joined the rowing contest first. Islamia College was also in the field. It held the first position then. We defeated them and came on top and stayed there for 13 years losing the penants only for a year or two. I used to bring home the point to the college boys that their field of contest was confined to the river-channel and that on the shoreside they were as much my children as the boys of other colleges, there being no discrimination. Often some students of other colleges would demand vitamins on the plea that since there was no discrimination and they were as good as the boys of my own college they wanted to be equally treated in this respect. I would readily concede their demand. Lahore has some areas which are culturally under-developed yet we had a very pleasant atmosphere there. Once a very nasty slogan was raised against us and in favour of the Islamia College just before the start of the contest. The captain of the Islamia College team walked over to the hecklers and warned them that if they repeated their antics, there would be no contest and his team would instantly withdraw.

It is really the responsibility of everyone to keep up an atmosphere of cordiality, and love does certainly beget love and

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love wins in the end. Islam put in our hand the sword of compassion, fellow-service and equality. Islam was forced to take up the sword of steel since it was confronted with that weapon. The real sword with which the Gracious God, the Loving God, has armed us is the weapon of love, human equality, fellow-feeling and fellow-service and wherever we went we wounded the enemy with it. Muslims had to make retreat temporarily from certain areas. The non-Muslim populations gave them a tearful send-off and prayed for their return. Was it the feat of the sword of steel? On the contrary, it was the miracle of love, a feat achieved by the sense of human equality and the fruit of fellow-service. They felt that Muslims came to them as their well-wishers and saviours, engaged themselves in satisfying their wants and respecting their sentiments. When they were withdrawing from these places, the non-Muslim population felt deeply grieved. The sword of steel had not generated this attitude. It had stemmed from their concern and compassion and their teaching of equality. I pray to God that our political leaders may gain insight into this aspect of Islam so that they can clear up the atmosphere as it ought to be, turning it into a milieu of mutual affection and all should, in spite of many differences, become like brothers. In fact, whatever our beliefs and our views we all are united in the higher fellow-ship binding us together in allegiance to the Holy Prophet Muhammad (peace and blessings of Allah be on him). Islam has given a still higher teaching which categorizes all men as creatures of Allah, the Magnificent, created to subdue and press into their service the entire world and therefore all being equal, without discrimination, the black and the white and the yellow, the tall and the short, the rich and the poor, the child and the adult, man and woman, entitled equally to provision for the development of their respective capacities to the full. It is such a charming teaching that when I explained it to the Africans and others they felt very happy about it, even the Christians broke into a vault. They felt stumped since they thought they

had nothing comparable to the teachings of Islam to offer. Just look back at the conditions during the reign of the Holy Prophet (peace and blessings of Allah be on him) when he told a delegation of Christians of Najran that they were free to offer their prayers as Christians in his own Mosque, the most revered and the most honored house of worship, for, they were members of a Christian sect that worshipped the one True God.

The Holy Qnran made the announcement المساجد لله No man can claim rights of property in a mosque—it is the property of Allah and therefore call on none except Allah فلا تدعوا مع الله احداً The doors of mosques are open hence to those who wish to pray to the One and only God and bow their heads before Him.

This is what they (Muslims) commanded and observed. Then wherever they went they did not cut throats but conquered hearts. Throats had to be cut only where the question arose whether the victim should be a Muslim or a soldier of the army of Xerxes or a Roman. God then decided the issue: He undertook to save the neck of the Muslim for He held it high in esteem. Allah, the Supreme, created conditions that put the ill-equipped Muslim armies in a position to decimate, under the Divine command and with the help of His angels, as many as seventy thousand enemy in one battle in the course of a single day. And inspite of this they won the hearts of the conquered who vowed to remain their partisans. If there were no love, no compassionate treatment and no call to equality of men, the decimation of seventy thousand necks would have provoked comparable enmity; instead there was amity. For Islam was forced to wield the sword of steel but its sword of compassion and concern was far sharper. Hence there was no aftermath of bitterness, hatred and unpleasantness. Indeed there was generated an atmosphere of goodwill.

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Warning against civil strife

It is not an insignificaent achievement. This religion, this gnidance, this Book teaches how to capture hearts. By disregard-

ing this teaching we would only run the risk of civil strife leading to the break-up of the country. May Allah, the Lord of glory, save us all and grant us all guidance. You should all keep up this prayer as much as you can. Allah, the Magnificent, has created anew the means for the dominance of Islam. One young spring passed 1400 years ago. Yet another young spring is in bloom through the Promised Mahdi (peace and grace be on him) the glorious and most beloved spiritual son of the Holy Prophet Muhammad (peace cf Allah and His blessiugs be on him). We should pray to Allah, the Great, for all mankind the way The Holy Prophet (peace of Allah and His graces be on him) did so that He may be pleased to open to them the avenues of His guidance and light and admit them into the gardens of His pleasure. This prayer should be addressed very often. It is a minor thing to pray for the recovery of a sick child. It is a minor thing to pray for the clearance of debt. It is a minor thing to pray for a good harvest after sowing. Indeed we have to pray even for such a small thing as a shoe-lace, for, we cannot have it except through the grace of God. All these are small change compared to the real prayer. Make the prayer that created a stir in heavens and a revolution in the earth your calling. Pray the prayers the Holy Prophet Muhammad (peace and blessings of Allah be on him) offered for the welfare of mankind. You will then merit what his companions received. Amen!

Eng. A. G. Soofi.

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In the company of the Promised Messiah

(By Ch. Ali Muhammad B.A. B.T.)

(I)

The nineteenth century was full of perils for the Indian Muslims. The central Mughal Empire of Delhi was tottering to a fall on all horizons. The East India Company's territories in India by the middle of the 19th century comprised the whole of India from cape Comorin to the gates of the Khyber pass in the north west. As a result of the Indian Mutiny of 1857, the Indian Muslims bore the brunt of the British wrath and were subjected to cruel treatment at the hands of the victors. The clergymen, both Catholics and Protestants, took the field particularly against the Muslims. Using all sorts of weapons, the cerlgymen launched their slanderous and venomous attacks against Islam, its teachings, its Holy Founder and its God Himself. Fiery speeches from the pulpit and the platform were hurled against Islam-the sole target of their attacks. The forces of philosophy and science were marshalled against the teachings of Islam. The Muslim Ulema, who were ignorant of modern sciences, and of the dextrous methods of proselytization of the Chirstians were no match for the Christian missionaries. They stood aghast before their agile adversaries not knowing how to refute their arguments and prove the superiority of Islamic teachings over Christian dogmas. The missionary peril loomed large over their minds. Here, there and everywhere Christian missions and Christian churches were to be seen with British officials and clergymen hand - in - glove with each other in spreading Christianity. The result was that hunderds of thousands of Muslims were won over to Christianity, some of them belonging to the noblest of Indian families. The Ulema, ill-equipped as they were, for the defence of Islam, sought refuge in the niche of the mosque.

The universal lethargy over the Muslim world and the masterly inactivity of the Muslim Divines required a strong personality to cope with the situation on a universal level if Islam was to be saved and the Muslim world were to survive. The angels of God were walking upon earch in search of a Renovator who would rightly guide the Muslims and restore Islam to its original pristine purity. The publication of the Barahin-i-Ahmadiyya (in 1880-84) by Hazrat Mirza Ghulam Ahmad of Qadian, India, sent a thrill of joy among the Indian Musalmans who came to regard the author of the book as the Saviour of Islam. They placed their high hopes in him and requested him to become their spiritual guide.

In 1882, Hazrat Mirza Ghulam Ahmad received the following message from God :

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یا احمد بارک اللہ فیک ۔ ما رمیت اذ رمیت ولکن اللہ رمی ۔
الرحمن علم القرآن لتنذر قوماً ما انذر آباؤھم و لتستبین
سبیل المجرمین ۔ قل انی امرت و انا اول المومنین ۔ قل
جاء الحق و ذھق الباطل ان الباطل کان ذھوقاً ۔

'O Ahmad, God hast blessed thee. Thou did'nt throw, when thou threwest, but God threw it. It is God, the Gracious, Who taught the Quran so that thou mayest warn those whose forefethers had not been warned, and that the path of culprits may be made manifest. Say, I am commanded to guide the world to the path of righteousness and I am the first to believe. Say that truth has come and falsehood has vanished. Verily falsehood is vanishable.'

According to this revelation he was ordained to declare that he was assigned the task of renovation of Islam and the redemption of the Muslims. This revelation was already included in the Barahin-i-Ahmadiyya which was published in 1882 (First two parts).

Qadian of 1882.

Qadian, which was the seat of learning under the Mughal Chiefs, lost all its glory after it was invaded and plundered by the Sikhs in the 18th century. About the year 1880 it was only a village inhabited by the Mughals, Hindus, Sikhs and others. The village was situated in a remote corner of Gurdaspur district where there were no facilities of life. It had no doubt, a government primary school where the munshi taught his little wards. There was also a post office which was run by the school master. There were no shops in the village which could supply any victuals or sweatmeats to the locals or the travellers. The author of the Barahin-i-Ahmadiyya was born in this vaillage and was bronght up under the guidance of his benign father. He received his early education from private tutors. As the Barahin-i Ahmadiyya was published, its fame spread far and wide; seekers-after-truth were attracted to Qadian so that they may have a glimpse of the illustrious author of the Barahin. Qadian lies 33 miles to east of Amritsar and only 11 miles from Batala.

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Visitors :

1. Pir Siraj-ul-Haq Nomani, of Sarsawa, India, a scion of Skaikh Jamal-ud-Din of Hansi, was a well-known spiritual leader with a large following. He was the first man, ever, to pay a visit to Qadian in 1882. As soon as he met the author of the Barahin-i-Ahmadiyya he was beside himself with joy. He found in him the true guide and Saviour of Islam. After this he frequented Qadian till he finally settled there so that he might live in the blessed company of his spiritual Master who was eloquent about the Pir Sahib as being pure-hearted, straight-forward and devoted to the cause of righteousness and of Islam. He recorded the events of his Master's life in a book called the *Tazkira-tul-Mahdi*. He died at Qadian on January 3, 1935.

2. Munshi Abdullah Sahib of Sanaur, Patiala, India. Even in his youth he was in search of a spiritual guide. His uncle

Muhammad Yusuf spoke to him about Hazrat Mirza Ghulam Ahmad of Qadian. He paid a visit to Qadian in 1882. Soon he became a devoted follower of the Hazrat Imam Mahdi, bore him company through thick and thin and was an eye-witness to the numerous signs and saw the fulfilment of predictions of his holy Master. He had the privilege to accompany him to Hoshiarpur, Ludhiana, Delhi and many other places. He was the eye-witness to the sign of the *red drops that fell on the shirt of Hazrat Imam during the course of a vision.* Hazrat says about Munshi Abdullah :

This good young man was drawn towards me because of his spiritual affinity. I am sure he is one of those faithful friends who never waver at the appearance of trials and tribulations (Izala-i-Auham) He died on Oct. 7, 1927 at Qadian.

3. Ch. Rustum Ali Khan belonged to a respectable family of Madar, Jullundhar District. He joined the police department and retired a court Inspector. He was well-known for his honesty and integrity. He was one of the most devoted followers of the Imam. On retirement he came to Qadian where he breathed his last on January 11, 1909.

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4. Sayyad Nasir Shah of Lahore. A passionate lover of the Promised Messiah. While still in service he saw in a dream that he was wanted by the Promised Messiah. He at once made for Qadian and related his dream to his holy Master, who told him that the publication of the book *Nazool-ul-Masih* was being delayed for want of funds. Sayyad Nasir Shah at once placed the sum of Rs. 1,500/- at his disposal which he had collected for his Hajj expenses. After retirement he settled in Qadian. The Promised Messiah loved him dearly. He expired on Jan. 1, 1936.

5. Messrs. Ilahi Bukhsh Accountant, Abdul Haq, accountant and Hafiz Muhammad Usuf also visited Qadian in 1884. Ilahi Bakhsh afterwards turned a renegade and met a disasterous death.

6. The great Maulana Maulvi Noor-ud-Din of Bhera (Pakistan), royal physician to the Maharaja of Jammu and Kashmir, the most learned man of United India ; a great scholar

of Arabic, logic and philosophy; an orator, writer, theologian; the very model of piety and trust in God. The perusal of the startling advertisemont in the beginning of the Barahin-i-Ahmadiyya brought him to Qadian iu 1885. At first sight he recognised in Hazrat Mirza Sahib the Reformer of the age and fell in ardent love with him. During the interview Hazrat casually remarked, "I hope you will come back soon", the Maulana replied in the affirmative and again came to Qadian in 1894 never to go back to Bhera, his brith-place.

Because of his literary attainments, piety, faith in God, his selfless devotion to the cause of Ahmadiyyat, the Maulana was regarded as the topmost man among the followers of the Promised Messiah. This is why he was unanimously elected as the First Successor of the Promised Messiah after his death in 1908. After a brief span of six years of his pious caliphate, the Maulana expired on Friday, the 13th of March, 1914. He was laid to rest by the side of his holy Master in the Garden cemetery on 14th March, 1914.

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The Men of God from Kapurthala.

7. Munshi Zafar Ahmad, registrar High Court Kapurthala, got hold of a copy of the Barahin-i-Ahmadiyya. He studied it and read it out to his friends and soon became an ardent admirer of the author. Similarly Muhammad Khan and Rure Khan, officers of State, eagerly sought the first opportunity to see the author of the Barahin-i-Ahmadiyya. The trio of friends paid their first visit to Qadian in 1886 and requested Hazrat to initiate them. But he politely turned down the request as he was not ordained by God to do so. But he told them to see him frequently. When Hazrat received in 1889 the revelation to initiate people he proceeded to Lukhiana and by means of a proclamation he invited the people willing to be initiated at his hand. The three friends from Kapurthala hastened to avail themselves of the opportunity. Munshi Abdur Rahman swore allegiance to him one day later. The little Ahmadiyya community of Kapurthala soon rose high in the

estimation of their spiritual Master. They were promised the company of the Promised Messiah even in paradise. Sheikh Habib-ur-Rahman of Hajipur, Kapurthala State, soon after joined the holy group. He, and his sons, remained sincere to the end.

8. Maulvi Burhan-ud-Din of Jehlum who was well-known for his erudition in theological lore, paid a visit to Qadian in 1886, But the Hazrat had already proceeded to Hoshiarpur to perform his *chilla*. (Devotion to God in a closed room in a mosque or sanctuary generally practised by Muslim devotees continously for 40 days and nights). So the Maulvi Sahib went to Hoshiarpur and had an interview with the Hazrat after the *Chilla* was over. His devotion to the cause of Ahmadiyyat was proverbial. He died on December 2, 1905.

9. Maulvi Abdul Karim of Sialkot was a scholar of Arabic, Persian and English. He joined the Ahmadiyya Movement in 1889 and was a very sincere and constant companion of the Promised Messiah. He died in 1905. The passing away of these two eminent scholars prompted the foundation of a missionary college laid in Qadian by the Promised Messiah in 1905.

10. In 1885 Sufi Ahmad Jan of Ludhiana, accompanied by his elder son Iflikhar Ahmad, proceeded with the permission of Hazrat Mirza Sahib on pilgrimage to Mecca. He took with him a copy of a written Prayer of the Hazrat which he was to read out in the vicinity of the Holy Ka'ba at Mecca. Soon after his return to India the Sufi Sahib fell ill and died on Dec. 27, 1885. He was a staunch admirer of Hazrat Mirza Sahib. The following couplet shows the depth of his feeling for the Reformer of the age :

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ہم غریبوں کی ہے تمہیں پہ نظر — تم مسیحا بنو خدا کے لئے

We poor folk look up to you.
For God's sake be thou the Messiah.

The year 1889.

The year 1889 witnessed the most important and epoch-making

events in the history of the Ahmadiyya Movement. In the beginning of the year, Hazrat received the following revelation in connection with the Initiation Movement.

اذا عزمت فتوكل على الله واصنع الفلك اعيننا و وحينا
الذين يبايعونك انما يبايعون الله يدالله فوق ايديهم

When thou hast determined, put thy trust in God. And build the Ark under Our eyes and as commanded by Our revelation. Verily those who swear allegiance to thee, indeed swear allegiance to Allah, the hand of Allah is over their hands.

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(۱) مجھے حکم دیا گیا ھے کہ جو لوگ حق کے طالب ھیں وہ سچا ایمان اور سچی ایمانی پاکیزگی اور محبت مولی کا راہ سیکھنے کے لئے اور گندی زیست اور کاھلانہ اور غدارانہ زندگی کے چھوڑنے کے کے لئے مجھ سے سخت کریں - پس جو لوگ اپنے نفسوں میں کسیقدر یہ طاقت پاتے ھیں انھیں لازم ھے کہ میری طرف آویں کہ میں ان کا غمخوار ھونگا - اور ان کا بار ھلکا کرنے کے لئے کوشش کرونگا اور خدا تعالی میری دعا اور میری توجہ میں ان کے لئے برکت دیگا - بشرطیکہ وہ ربانی شرائط پر چلنے کے لئے بہ دل و جان تیار ھوں گے - یہ ربانی حکم ھے جو آج میں نے پہنچا دیا ھے اس بارے میں عربی الہام یہ ھے اذا عزمت فتوكل على الله و اصنع الفلك باعيننا و وحينا - الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم .

(a) I have been ordained to announce that those who are seekers after truth should swear allegiance to me so that they may be enabled to find a way to true faith, true purity and the love of God and to give up the ways of impure, lethargic and traitorous life. Hence those who feel they can bear the burden of this resposibility should hasten to answer my call so

that I shall be their sympathiser, I will try to lighten their burden. God will bless them through my prayer and attention, provided they are sincerely willing to abide by the Ten conditions of *bait* (pledge). This is the Divine command which I have conveyed to-day. In this connection the Arabic revelation is as follows:

When thou hast determined, put thy trust in God. And build thou the Ark under Our eyes and as commanded by Our revelation. Verily those who swear allegiance to thee indeed swear allegiance to Allah, the hand of Allah is over their hands.

(ب) اس نے اس سلسلے کے قائم کرنے کے وقت مجھے فرمایا کہ زمین میں طوفان ضلالت برپا ہے تو اس طوفان کے وقت میں یہ کشتی تیار کر ۔ جو شخص اس کشتی میں سوار ہوگا وہ غرق ہونے سے بچایا جائیگا اور جو انکار میں رہیگا ۔ اس کے لئے موت درپیش ہے اور فرمایا جو شخص تیرے ہاتھ میں ہاتھ دیگا ۔ اسنے تیرے ہاتھ میں نہیں بلکہ خدا کے ہاتھ میں ہاتھ دیا ۔

(b) God told me in connection with the Initiation Movement that the earth has become flooded with misguidance and evil. Build thou the Ark to get over the deluge; whosoever gets into the Ark shall be saved and whosoever keeps aloof and refuses to get into it, shall meet a disasterous death.

Again God said, whosoever swears allegiance to thee, he swears allegiance to God.

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Strange coincidence

Just when Hazrat was writing an advertisement announcing the conditions of *Bait* and inviting seekers-after-truth to render allegiance to him, a son was born to him on January 12, 1889 in accordance with the prophecy contained in the *Subz Ishtihar* of 1886. The birth of the Promisrd Son coincidcd with laying of the foundation-stone of the Ahmadiyya Movement. The simultaneity of the twin events was pregnant with vcry far reaching

results. The Divine call for Initiation into the Ahmadiyya Movement grew apace and attracted seekers-after-truth to rally round the Reformer of the age. During the course of the next twenty years of the holy Founder's life it grew from a little rill to a mighty river. The forty souls who were initiated on the first day of allegiance in Ludhiana on March 23, 1889 multiphied to four hundred thousand in 1908 when the holy Founder breathed his last. During this while the best brains of the country, the most poius souls swore allegiance to him and devoted their lives for the spread of Islam after the pattern of the companions of the Holy Prophet (peace and blessings of God be on him).

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The birth of the Promised Son was equally an event of paramount importance to Islam and the Muslims. As a result of the historic *Chilla* at Hoshiarpur in 1886, God Almighty gave him a Sign of Mercy, Power and Grace. He was promised the birth of a Son who would serve Islam. His fame will reach the farthest ends of the earth, nations will be blessed through him. He succeeded his Illustrious father as Khalifa-tul Masih II on 14th Marcn, 1914. He proved himself a Great Leader of Men, he served Islam and the Muslims at large and was recognized as such by friend and foe alike. The network of Ahmadiyya Missions, Mosques in Europe, America and Africa is an eloquent testimony to his services to Islam and his commentary of the Holy Quran is a permanent gift which he gave to the Muslim nation. He breathed his last on November 8, 1965, leaving behind a glorious record of his brilliant achievements. May his soul rest in peace.

11. Pir Iftikhar Ahmad and Pir Manzur Muhammad, the two sons of Hazrat Haji Ahmad Jan paid their first visit to Qadian in 1887 where they attended the *aqiqa* ceremony of Bashir Ahmad 1, the son of Hazrat Mirza Sahib. Pir Iftikhar Ahmad possessed all the good traits of his father's character. He died on Jan. 8, 1951 at Rabwah at the age of 88.

Pir Manzur Muhammad the younger one learnt and practised the art of caligraphy and wrote in beautiful hand a goodly

number of the Promised Messiah's manuscripts. He died on June 21, 1950 at Rabwah.

12. Maulvi Hasan Ali, a well known Muslim missionary of India visited Qadian in 1887. He joined the fold of Ahmadiyyat in 1894.

13. Syed Muhammad Ahsan of Amroha (U. P.)

Hafiz Noor Muhammad of Faizullah Chak, Gurdaspur.

M. Jamal-ud-Din
M. Imam-ud-Din
M. Khair-ud-Din
} of Sekhwan, Gurdaspur,

Syed Muhammad Ahsan of Amroha and Maulvi Muhammad Bashir of Bhopal were employees of the State and worked under Nawab Siddique Hasan Khan of Bophal. Both heard of Hazrat Mirza Ghulam Ahmad of Qadian and his views about the death of Jesus Christ. In a friendly exchange of views both the Maulvis took sides and began to advance arguments for and against the death of Jesus Christ. Strange to say, the friendly discussion resulted in Maulvi Muhammad Ahsan's joining the fold of Ahmadiyyat while Maulvi Muhammad Bashir went over to the opposition camp.

Maulvi Muhammad Ahsan was a devoted follower of the Promised Messiah. After the death of Maulvi Abdul Karim of Sialkot in 1905 Maulvi Muhammad Ahsan used to deliver the Friday sermon and lead the Juma prayers in the presence of the Promised Messiah in the Mubarak Mosque.

It was Maulvi Muhammad Ahsan who proposed the name of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad for the office the Khalifa on the sad demise of Hazrat Maulvi Noor-ud-Din, in 1914. He breathed his last on July 15, 1926 and was buried at Amroha his native town.

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Hafiz Noor Muhammad of Faizullah Chak, a village near Qadian, was a good preacher of local repute. He invariably offered his Juma prayers in Qadian in the blessed time of the Promised Messiah. His sons and grandsons are born Ahmadies and have a fond attachment with the Ahmadiyya Movement. Hafiz Noor Muhammad died on December 27, 1945 and was

buried in the Bahishti Maqbara at Qadian.

Mian Jamal-ud-Din, Imam-ud-Din and Khair-ud-Din, three brothers from Sekhwan, a village near Qadian, were very sincere and devoted Ahmadies. They joined the Ahmadiyya Movement soon after the first Initiation at Ludhiana. The Promised Messiah (peace be on him) proposed to send a commission to Nasibin with a view to investigate into the circumstances under which Jesus Christ undertook a journey to the East. The commission consisted of Mirza Khuda Bakhsh, Maulvi Qutb-ud-Din and Mian Jamal-ud-Din of Sekhwan. But the proposal fell through and was finally dropped

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Mian Imam-ud-Din was the father of Maulana Jalal-ud-Din Shams, former Imam of the London Mosque.

Mian Khair-ud-Din was the father of Maulvi Qamar-ud-Din, a well-known scholar of Arabic and theology.

After the eventful Initiation, at Ludhiana, on March 23, 1889 when as many as 40 prominent persons from the Punjab were initiated at the blessed hand of the Great Spiritual Guide, the number began to increase every day, The names of those who were initiated were recorded in a register which is still preserved in the Khilafat Library at Rabwah. The ten conditions of bait (pledge) which are binding on every person, man or woman, who willingly joins the movement, require the penitent to lead a life of piety and righteousness in strict conformity to the teachings as contained in the Holy Quran and the traditions of the Great Frophet of Allah (peace and blessings of God be on him). Ever since the number of penitents has been on the increase so that the number of Ahmadies in Pakistan, India, Europe and America, Africa and south—East Asia is so great that it can safely be said that the sun never sets on the Ahmadia movement in the world.

Maulvi Abdul Karim of Sialkot, Sheikh Yaqub Ali (later-Editor of the Al-Hakm) joined the Movement a few days later. Pir Siraj-ul-Haq Nomani reqnested his spiritual Master to allow him to swear allegiance to him in the Mabarak Mosque of

Qadian which was granted the Pir Sahib accordingly tendered his allegiance on December 23, 1889 in the Mubarak Mosque, Qadian.

(To be continued)

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THE ORDER OF THE DAY

THE PROMISED MESSIAH'S MESSAGE TO BELIEVERS

My very dear people, the current period belongs to faith and to devoted service to its causes. Take it as a valuable gift, for, this opportunity will never occur again. Why should you loose heart; you are the followers of an eminent Prophet? You should set such example as would make angels in the heaven marvel at your truthfulness and loyalty so that they may invoke blessings on you.

And there should occur such transformation in your hearts that you should become the stars of the earth and the land should brighten up with the light that your Creator-Lord may be pleased to grant you.

(Noah's Ark)

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المقطعات

AL-MUKATTA'AT

By Pir Salahuddin

At the beginning of some chapters of the Holy Koran there occur some letters which are known as المقطعات . They are 14 in number and have occurred at 29 places. The letters of which they comprise are called الحروف المقطعات . They are 14 in number , viz.

ا, ح, ر, س, ص, ط, ع, ق,

ك, ل, م, ن, ه, ى.

As would appear from the following tables,* it is significant to note that الحروف المقطعات form one half of the alphabets, and one half, or as near as possible to one half, of the total letters of the most important categories under which the alpha bets are sub-divided.

الحروف المعجم i.e. the alphabets.

ا, ب, ت, ث, ج, ح, خ,

د, ذ, ر, ز, س, ش, ص,

ض, ط, ظ, ع, غ, ف, ق,

ك, ل, م, ن, ه, و, ى.

(14 out of 28)

الحروف المهموسة i. e. non-vocal letters ; the letters which are pronounced with the breath only, without the voice (Lane).

ت, ث, ح, خ, س.

*In these tables الحروف المقطعات have been underlined.

ه, ك, ف, ص, ش,

(5 out of 10).

الحروف المجهورة i. e. the vocal letters; the letters which are pronounced with the voice and not with the breath only (Lane).

ا, ب, ج, د, ذ, ر, ز, ض, ط,

ى, و, ن, م, ل, ق, غ, ع, ظ,

(9 out of 18)

الحروف الشديدة i. e. the strong letters; the letteres which, in a state of quiescence, prevent the current of the voice in their utterance (Lane).

ا, ب, ت, ج, د, ط, ق, ك.

(4 out of 8)

الحروف الرخوة i. e. the lax letters; the letters other than شديدة (Lane).

ث, ح, خ, د, ر, س, ش, ص, ض,

ى, و, ه, ن, م, ل, ف, غ, ع, ظ,

(10 out of 20)

الحروف المطبقة i. e. the letters which the tongue-utters while it is covered by what is opposite to it of the palate (Lane).

ص, ض, ط, ظ

(2 out of 4)

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الحروف المنفتحة i. e. the letters of which the utterance requires the opening of the palate (Lane).

ا, ب, ت, ث, ج, ح, خ, د,

ذ, ر, ز, س, ش, ع, غ, ف.

ق, ك, ل, م, ن, و, ه, ي

(12 out of 24)

الحروف المستعلية i. e. the high or elevated letters in which is a rising of the tongue to the palate (Lane).

ق. غ, ظ, ط, ض, ص, خ,

(3 out of 7)

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الحروف المنخفضة i. e. all the letters of the alphabet except المستعلية (Lane).

ا, ب, ت, ث, ج, ح, د, ذ, ر, ز, س,

ى. و, ه, ن, م, ل, ك, ف, ع, ش,

(11 out of 21)

الحروف القلقلة i. e. the letters of which the utterance is loose or unsteady (Beydawee).

ق. ط, د, ج. ب,

(2 out of 5)

Some commentators do not interpret the mukatta'at. But to say that His last message contains some words which carry no meanings is a calumny on the Koran. Every word of the Koran carries meanings. In fact there is as much abundance of meanings in the words of God as there is in His works.

There is evidence that the Prophet and some savants of the early period did interpret these letters. It is reported that some Jews approached the Prophet. One of them asked him if الم had been revealed to him. The Prophet said : 'Yes'. He said : 'Then your period is only for 71 years, ا = 1, ل = 30, and م = 40.' He then asked : 'Is there anything else like this in your revelation'' ? The Prophet said : 'Yes, المص.' (ص=90). He said : 'Then your period is for 161 years.' He then asked : 'Is

there anything else like this in your revelation ?' The Prophet said : 'Yes, الر .' (ر = 200). He said : 'It means your period will last for 231 years.' He then asked : 'Is there anything else like this in your revealation ?' The Prophet said : 'Yes, المر .' He said : "This means your period will extend to 271 years. However, the matter is not clear to us, and we do not know whether to judge you by the smallest or the greatest of that which has been revealed to you'. See Razi and Shaukani under (الم) .

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The above incident would show that the Prophet agreed to the interpretation of these letters according to their numerical value. Indeed, if these letters carried no meanings, he would have said so at the very out-set and closed the discussion.

Hazrat Ibn Abbas, a known authority on the interpretation of the Koran, is reported to have interpretted الم as انا الله اعلم i.e. I am Allah, the Knowing (see Razi under الم) .

Al-Zajjaj, the famous grammarian, and all the Mutakallimin were of the view that these letters carry meanings.

Some interpretted them as the names of suras of the Koran, some as the names of the attributes of God, e.g. ا، لر، حم، ن for الرحمن ; some according to their numerical value, holding that they indicated different landmarks of future history (see Razi under الم) .

It may be significant to note that the total number of the letters comprising the mukattaat is 14 i.e. one half of the total Arabic alphabet. There are many prophecies that the 14th century will witness great physical and spiritual events. In as much as it marks the renaissance of Islam, it divides the history of Islam into two chapters.

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1. The numerical value of different Arabic alphabets is as under :

1	2	3	4	5	6	7	8	9	10	20	30
ا	ب	ج	د	ه	و	ز	ح	ط	ى	ك	ل
40	50	60	70	80	90	100	200	300	400	500	600
م	ن	س	ع	ف	ص	ق	ر	ش	ت	ث	خ
700	800	900	1000								
ذ	ض	ظ	غ								

Hazrat Imam Jafar Sadik has interpretted some of them as under :

الم means : انا الله المجيد

i.e. I am Allah, the owner of all glory.

المص means : انا الله المقتدر الصادق

i.e. I am Allah, the Almighty, the Truthful.

الر means : انا الله الروف

i.e. I am Allah, the Compassionate.

المر means : انا الله المحى المميت الرازق

i.e. I am Allah the giver of life and death, the Sustainer.

كهيعص means : انا الكافى الهادى الولى العالم الصادق الوعد

i.e., I am the Sufficient, the Guide, the Protector, the knowing, the truthful.

طه It is one of the names of the Prophet, and means يا طالب الحق الهادى اليه .

i.e. O you, the seeker of Allah , the one who guides towards Him.

طسم means : انا الطالب السميع المبدى المعيد

i.e. I am He who seeks to do good to His creatures, the Knowing, the Originator, He who reproduces over and over again.

طس means : انا الطالب السميع

i.e. I am He who seeks to do good to His creatures, the Knowing.

يس . It is one of the names of the Prophet and means : يا ايها السامع الوحى

i.e. O You who hears the revelation.

ص means : و الصادق

i.e. I call to witness the true God.

حم means الحميد و المجيد , i.e., I call to witness the Owner of

all praise, owner of all Glory.

حم عسق means : انا الحكيم المثيب العالم السميع القادر القوى

i.e. I am the Wise, the Giver of reward, the Knowing, the Hearing, the Almighty.

(see Koran-i-Azeem, a commentary of the Holy Koran in Persian by Faizul Islam under the above mukattaat).

ن has been interpretted by Imam Bakir as one of the five names of the Prophet mentioned in the Koran, the other four being, Muhammad, Ahmad, Abd Allah and Yasin. (Koran-i-Azeem)

Of the latest savants Hazrat Mir Muhammad Ismael has interpretted them as abbreviations of the various verses of the Opening Chapter which according to all authorities is considered to be the synopsis of the Koran. It may be noted that the first and the last letters of the Opening Chapter ا & ن are the same as the first and the last letters of the mukattaat.

The uses of letters for words is not something unknown to Arabs. A poet says فقلت لها قفى فقالت ق ف i.e. I called her to halt and she called a halt. Here قاف (a letter) has been used for وقفت . Again the Prophet is reported to have said كفى بالسيف شاء i.e. sword is a sufficient healer. Here ش (a letter) has been used for شافيا (see Shaukani under الم).

The use of abbreviations is very common these days. But the art is no invention of the present age. The practice was available with the Arabs and the Koran had developed it into an art.

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In interpreting these letters as abbreviations the author has followed the line indicated by Hazrat Ibn Abbas and followed by Imam Sadik.

A list of all these Mukattasat together with their interpretation and numerical value is given below :

S. No.	Abbreviation	Occurring in Chapter	Interpretation				Numerical value
1.	الم	2, 3, 29, 30, 31, 32.	I am Allah, the Knowing.	ا stands for	أنا	1	71
				ل stands for	الله	30	
				م stands for	أعلم	40	
2.	المص	7.	I am Allah, the Knowing, the Truthful.	ا stands for	أنا	1	161
				ل stands for	الله	30	
				م stands for	أعلم	40	
				ص stands for	الصادق	90	
3.	الر	10, 11, 12, 14, 15.	I am Allah, the Seeing.	ا stands for	أنا	1	231
				ل stands for	الله	30	
				ر stands for	راى	200	
4.	المر	13.	I am Allah, the Knowing, the Seeing.	ا stands for	أنا	1	271
				ل stands for	الله	30	
				م stands for	أعلم	40	
				ر stands for	راى	200	
5.	كهيعص	19.	O You, the Knowing, the Truthful, You alone are Sufficient, You alone are the Guide.	ك stands for	الكاف	20	195
				ه stands for	الهادى	5	
				ى stands for	يا	10	
				ع stands for	العليم	70	
				ص stands for	الصادق	90	

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S. No.	Abbreviation	Occurring in Chapter	Interpretation		Numerical value	
6.	طه	20.	O You, the seeker of Allah, the one who guides towards Him.	ط stands for الطالب ه stands for الهادى	9 5	14
7.	طسم	26, 28.	I am the Benign, the Hearing, the Knowing.	ط stands for اللطيف س stands for السميع م stands for العليم	9 60 40	109
8.	طس	27.	I am the Benign, the Hearing.	ط stands for اللطيف س stands for السميع	9 60	69
9.	يس	36.	O man	ى stands for يا س stands for الانسان	10 60	70
10.	ص	38.	I am the True God.	ص stands for الصادق	90	90
11.	حم	40, 41, 43, 44, 45, 46.	I am the Living, the Lasting God.	ح stands for الحى م stands for القيوم	8 40	48
12.	حم عسق	42.	I am the Living, the Lasting God, the All-Knowing, All-Hearing.	ع stands for العليم س stands for السميع ق stands for القدير	70 60 100	278
13.	ق	50.	I am the Almighty God.	ق stands for القدير	100	100
14.	ن	68.	I am the Light ; or I call to witness the ink.	ن stands for النور or نون	50	50
						1757

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Moon in the East

A short biography of the late Imam, the Khalifa-tul Masih II.

(By A. G. Soofi)

XII

Quick Communication Arrangements

Since during this consternation that seized the community suddenly, in many cases true reports could not reach many centres for days, the Khalifa-tul Masih II directed the Anjuman to arrange, through District Headquarters, quick transmission of important news and messages to the suburban remote rural communities so that members are not exposed to harrowing delays in future.

Khilafat and its Importance

On this occasion the Khalifa-tul Masih II again reminded the members of the importance of cultivating personal contact with the Khalifa, who he said, was ever concerned oniy with their welfare and warned "Remember defence of Islam and Ahmadiyyat are the highest trusts and the community should be prepared on the death of a Khalifa to unite in their choice of the man who can best serve the Community, after praying to Allah, the Supermost, and rece.ving revelation from Him. There is no greater trial for the Muslims than the election of a Khalifa It is like walking on a sharp edge. a little slip of the foot downs one to hell."

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Khalifa-tul Masih on Houour of Woman

The British Government had made wbolesale arrests of Indian political leaders and their leiutenants. In this big sweep, a Hindu woman leader of great learning and courage, a poetess and an orator, Mrs. Sarojini Naidu, was also put behind the bars- The Khalifa-tul Masih II appealed, in a letter to the viceroy, for her release as a token of respect of womanhood. He said that he could, under no circumstances, justify civil

disobedience but, at the same time, he held the view that incarceration of a woman, on grounds of her political activity, could find justification only in extreme cases. "I cannot gainsay the fact", "he said: "that mounting civil disobedience struggle with fair sex partipation is a cowardly idea and if, for the dignity of law, Government has to take some measures, legal responsibility for it cannot be laid at its door, but still, the dignity of a woman, is in my mind, such a matter that if the Congress could not care less about it, the Government neverthless, should keep it in view, as far as possible."

He also appealed to the Hindu Congress leaders to leave women-folk alone and stop enlisting their help in the political struggle so that they did not run the risk of courting imprisonment.

Nehru Report Amended

The Nehru Committee published an addendum to the original Nehru report. The new publication carried some amendments which were taken up by the Khalifa-tul Masih II for rebuttal in the form of an article which was published in Alfazl, Qadian, dated May 11, 1930.

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Warning to British

Since the Hindus had been pampered by the British statesmen, by the Labour leaders in particular, and India was historically associated with the Vedic Hindu rule and Islam and Muslims were not popular with the British as the Christians and Muslims had crossed swords across common frontiers for hundreds of years and Muslims had conquered parts of Europe and ruled over Spain and Balkans for a long time their Navy proudly ploughing the Mediterranian and their cultural life penetrating every European home, the British had decided to recognize the Hindu right to inherit the land, also because they were a majority and minorites, particularly the Muslim minority, could very well be left to fend for itself, Even though they had furnished troops to the British and won for them the World War I, the Muslims

had long memories and knew the British had wrested from them the rule and ardently believed that the future belonged to them. The British had been slowly edging towards Hindus with whom they had some cultural affiinties—they could appreciate together the bottle, they could share female company, they could have between themselves a bite of pork chop, they could participate in a mixed dance, they could gambol on race horses and they both had identical feeling about Islam and both worshipped images and imaginery gods.

The Khalifa-tul Masih II, in a sternly-worded warning to the British, said "No doubt their nation is at present ruling over India but they are not its masters. They have no right te make 80 million Muslims perpetual slaves of Hindus. The nation that is so loud in its claims to abolish slavery will lose all respect in the eyes of future generations if it by one flick of the pen, consigned 100 million Muslims to the slavery of a people which gave the worst treatment to its slaves, worse than all the peoples of the world. The slaves of every nation became free, sooner or later, but the slaves of Hindus are for over thousands of years a living testimony as untouchables in the tyrannical Hindu slave system. England should remember that when it makes up its mind to give freedom to India, Muslims will be free that very moment and they will have the right to demand safeguards for their interests or they will be forccd in the interest of their independent existence to refuse to cooperate with any organization that kills their freedom and to establish an organization for themselves by means of which they can maintain their independence and their freedom."

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All Muslim Parties Conference

Those were stormy days. Iudia's future was brewing in a melting pot and the brew smelled ratty to the Muslims. Muslim leaders decided to call an All Muslim Parties Conference at Simla to consider the situation and the course they should take. The Khalifa.tul Masih II was invited to take part in the

deliberations. All shades of opinion were represented at the Conference held under the chairmanship of Maulana Shaukat Ali. The resolutions passed embodied the demands outlined and often repeated by the Khalifa-tul Masih II. Muslim leadership made its decision on that memorable day to establish in Muslim majority provinces, Bengal, Punjab, the North Western Frontier, Baluchistan and Sindh, independent Muslim rule and according to the' Khawar' of Lahore dated July 21, 1938 role of the Khalifa-tul Masih 'II' was described by its correspondent in highly appreciative terms. It said that when they discussed the resolution to wait and watch the situatiou for a while before accepting the offer to join the Round Table Conference proposed by the British Government to deliberate in consultation with the Indian leadership, the future of India, on the ground that since all other parties had turned the offer down, a hasty decision of the Muslims accepting the invitation, would be construed as premature and even derogatory to the dignity and honour of Muslims, reactions were unfavourable, as the arguments did not sound convincing because of their vagueness. But the short speech made by Mirza Mahmud Sahib in support of the resolution spoke volumes for his truthfulness and righteousness of the highest order. He argued that since at the time Muslims felt so bad and disheartened over the Nehru Report and the Simon Commission Report—that they were not prepared to wait for the outcome of the Round Table Conference and it was highly probable that some elements might nudge them into the field of civil disobedience, it was therefore the duty of Muslim leadership to inculcate patience until the time to participate in the Round Table Conference came so that the Muslim public does not pitch in the civil disobedience movement."

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The President of the All Muslim Parties Conference, Maulana Shaukat Ali, in his roundup of the Conference, observed: "I deem it my duty to make a special reference to the Hazrat Mirza Sahib, Imam of the Ahmadiyya Community, for his helpful

advice and support and his offer to donate two thousand rupees and immediate payment of a cash contribution of seven hundred rupees into the empty treasury of Maulana Shafi Daudi, Secretary All India Muslim Conference."

Public Lectures & Lessons

Since Qadian is the center of the Movement, any lectures, talks and lessons given in public places, are subject to be interpreted as representing the Ahmadiyya viewpoint. In order to inject a note of responsibility in the public tone, the Khalifa-tul Masih II issued a directive forbidding un-authorized lectures, talks and lessons in public places like mosques, schools, offices, and guest house The rule had been in force during the period of the Promised Messiah (peace and blessings be on him) and was revived under the orders of the Khalifa-tul Massih II on July 4, 1930.

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(Copy right)

NEW SCHOOL OPENED IN NIGERIA

(Secretary Majlis Nusrat Jahan)

"THE opening ceremony of the Nasirudin School, Minna, Nigeria, was held on July 18. Chief of Minna, Alhaj Ahmadu Ballago presided. Principal Yakoob Khan gave the introduction. The Amir welcomed the Education commissioner, thanked the Federal and Provincial governments for their generous cooperation and explained the future programme of the Nusrat Jehan Scheme announced earlier by the Khalifa-tul Masih III. In his reply he Commissioner spoke highly of the Ahmadiyya mission effort and assured state help for educational projects and further cooperation. The chairman in his closing address praised the organisation for opening another school. The Commissioner then declared the school opened in the name of Allah. Five hundred guests comprising deputy permanent secretary, divisional education secretary of Minna, besides other government officials and church dignitaries participated in the function.

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It will be recalled that in his epoch-making African tour undertaken in 1970, Hazrat Amir-ul-Momineen Khalifa-tul Masih III announced his plan, at a press conference in Lagos, to open 16 Ahmadiyya Secondary Schools in Nigeria. Out of these, four were promised to Governor Farooq of Sokoto Province. The Almighty helped us redeem this promise in a short time. Two schools started work in March 1971 one at Gusau and the other at Minna.

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